

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Hameem*[1].	حمٓ ١
2. Descending[2] (*of*) the book (*is*) from Allah, The Mighty The *Hakeeme*[3] (*infinite hekmah*[4] *Possessor*).	تَنزِيلُ ٱلۡكِتَٰبِ مِنَ ٱللَّهِ ٱلۡعَزِيزِ ٱلۡحَكِيمِ ٢
3. Verily in the Heavens[w] and the Earth[w] (*are*) surely *Aya'ten*[w] (*miracles/ signs/ proofs*) for the believers.	إِنَّ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ لَأٓيَٰتٖ لِّلۡمُؤۡمِنِينَ ٣
4. And in your[n] creation and what [*He*] disperses of a *dabba'ten*[w5] (*she-moving-creature*) (*are*) *Aya'ten*[w] (*miracles-/ signs/ proofs*) for a people *youqenoona* (*they who believe with certitude*).	وَفِي خَلۡقِكُمۡ وَمَا يَبُثُّ مِن دَآبَّةٍ ءَايَٰتٞ لِّقَوۡمٖ يُوقِنُونَ ٤
5. And the night's and the day's alteration and what Allah descended from the Heaven[w] of *rez'qen*[x] (*rain*[x]) so [*He*] quickened by it[x] the land[w] after its[w] death, and variegating the wind[w] (*all are*) *Aya'ton*[w] (*miracles/ signs-/ proofs*) for a people cerebrating.	وَٱخۡتِلَٰفِ ٱلَّيۡلِ وَٱلنَّهَارِ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن رِّزۡقٖ فَأَحۡيَا بِهِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَا وَتَصۡرِيفِ ٱلرِّيَٰحِ ءَايَٰتٞ لِّقَوۡمٖ يَعۡقِلُونَ ٥
6. *Telka*[w] (*she-that-afar-it/ those*)[w] (*are*) Allah's *Aya'to*[w] (*Qur'anic statements*) [*We*] recite it[w] on you[g] by the right; so by which discourse after Allah and His *Aya'te*[w] (=*Aya'to*[w]) they[z] believe.	تِلۡكَ ءَايَٰتُ ٱللَّهِ نَتۡلُوهَا عَلَيۡكَ بِٱلۡحَقِّۖ فَبِأَيِّ حَدِيثِۭ بَعۡدَ ٱللَّهِ وَءَايَٰتِهِۦ يُؤۡمِنُونَ ٦
7. *Waylon* (*lengthy: woe/ bane/ valley in Hell*) for every *affaken*[x] (*slanderous-fabricator/ specious concoctor*)[x] *atheemen* (*repetitive sinner*).	وَيۡلٞ لِّكُلِّ أَفَّاكٍ أَثِيمٖ ٧
8. Hears [*he*] Allah's *Aya'te*[w] (*Qur'anic statements*) (*to-be/ being*) recited[w] on him afterwards [*he*] insists, *mustakberan*[6] (*affirmably standing haughtily above submission*), as if [*he*] heard it[w] not; so *bashsherHO*[7] (*let-tell you*[s] *pleasant tidings to him*): by a painful torment.	يَسۡمَعُ ءَايَٰتِ ٱللَّهِ تُتۡلَىٰ عَلَيۡهِ ثُمَّ يُصِرُّ مُسۡتَكۡبِرٗا كَأَن لَّمۡ يَسۡمَعۡهَاۖ فَبَشِّرۡهُ بِعَذَابٍ أَلِيمٖ ٨
9. And if knew [*he*] of Our *Aya'te*[w] (*Qur'anic statements*) a thing *ittakhatha*[8] ([*he*] *took and presumed*) it[w] jestingly; those for them (*is*) a torment, humiliative.	وَإِذَا عَلِمَ مِنۡ ءَايَٰتِنَا شَيۡـًٔا ٱتَّخَذَهَا هُزُوًاۚ أُوْلَٰٓئِكَ لَهُمۡ عَذَابٞ مُّهِينٞ ٩

[1] See the *Lexicon* attached to this *Translation* for a commentary on this.

[2] The word "تنزيل" has *several* meanings, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*! See التاج!

[3] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

[4] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[5] For lack of a better term I chose a "*she-moving-creature*" for "دابة," as a simple "*she-creature*" (alone) will *not* do, because a "rock" is a "she-creature" but it does not have *apparent motility*!

[6] The word "*mustakberan*"="مستكبراً" does *not* have an exact English equivalent *per se*! It is *singular*, *masculine*, *subjective* noun, meaning: *affirmably self-exalter*. So, we *transliterate* and *parenthetically explain*!

[7] See the *Lexicon* attached to this *Translation* for *bashashara/ youbashsharo/ mubasheron*=بشَّر\ يُبَشِّر\مُبَشِّر!

[8] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

10. From beyond[9] them (*is*) Hell[w] and not suffices[10] *a'n* (*off*) them what they earned a thing; and not what *ittakhatho*[11] (*they*[z] *took and presumed*) of lesser than/without Allah *aw'leyaa*[12](*guardians/allies*); and for them (*is*) a torment great.	مِّن وَرَآئِهِمۡ جَهَنَّمُۖ وَلَا يُغۡنِي عَنۡهُم مَّا كَسَبُواْ شَيۡـٔٗا وَلَا مَا ٱتَّخَذُواْ مِن دُونِ ٱللَّهِ أَوۡلِيَآءَۖ وَلَهُمۡ عَذَابٌ عَظِيمٌ ١٠
11. This (*is*) a divine-guidance; and who[r] unbelieved they[z] by their Lord's *Aya'te*[w] (*messages/signs/ proofs*) for them (*is*) a torment of a *rejzen*[13] (*successive: convulsive and perturbing torment*) painful.	هَٰذَا هُدٗىۖ وَٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ رَبِّهِمۡ لَهُمۡ عَذَابٞ مِّن رِّجۡزٍ أَلِيمٌ ١١
12. Allah Who subjugated [*He*] for you[b] the sea[x] to run[w] the *folka*[w] (*ship/ships*)[w] in it[x] by His command; and to *tabtagho* (*you*[z] *earnestly-quest*) from His munificence, and *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] thank you[z].	۞ٱللَّهُ ٱلَّذِي سَخَّرَ لَكُمُ ٱلۡبَحۡرَ لِتَجۡرِيَ ٱلۡفُلۡكُ فِيهِ بِأَمۡرِهِۦ وَلِتَبۡتَغُواْ مِن فَضۡلِهِۦ وَلَعَلَّكُمۡ تَشۡكُرُونَ ١٢
13. And *He*] subjugated for you[b] what (*are*) in the Heavens[w] and what (*are*) in the Earth[w] together from Him; verily in *tha'leka* (*afar-that-it*/)[x] surely (*are*) *Aya'ten*[w] (*miracles/signs/proofs*) for a people rethink.	وَسَخَّرَ لَكُم مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ جَمِيعٗا مِّنۡهُۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَتَفَكَّرُونَ ١٣
14. Let-say [*you*[s]] to whom[r] believed they[z], to forgive they[z] for whom[r] not *yarjona*[14] (*they*[z] *fear*) Allah's days; to requite [*He*] a people for what they[z] were earning.	قُل لِّلَّذِينَ ءَامَنُواْ يَغۡفِرُواْ لِلَّذِينَ لَا يَرۡجُونَ أَيَّامَ ٱللَّهِ لِيَجۡزِيَ قَوۡمَۢا بِمَا كَانُواْ يَكۡسِبُونَ ١٤
15. Whoever [*he*] worked righteously, so for himself[w]; and whoever [*he*] offended so (*is*) on it[w]; afterwards to your[n] Lord you[z] (*are to be*) returned.	مَنۡ عَمِلَ صَٰلِحٗا فَلِنَفۡسِهِۦۖ وَمَنۡ أَسَآءَ فَعَلَيۡهَاۖ ثُمَّ إِلَىٰ رَبِّكُمۡ تُرۡجَعُونَ ١٥
16. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) Israel's sons the book[x] and the rule[x] and the prophethood[w]; and We provided them of the goodies[w15] and We preferred/favored them over the worlds[16].	وَلَقَدۡ ءَاتَيۡنَا بَنِيٓ إِسۡرَٰٓءِيلَ ٱلۡكِتَٰبَ وَٱلۡحُكۡمَ وَٱلنُّبُوَّةَ وَرَزَقۡنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلۡنَٰهُمۡ عَلَى ٱلۡعَٰلَمِينَ ١٦
17. And *aa'tayna* (*We accorded*) them evidences-she[y m] of the command[x]; so not differed they[z] except from after what came[x] (*to*) them the knowledge, *baghya* (*envy-/selfish: excessiveness/transgression*) among them; verily your[t] Lord judges among them The *Qeyamatey's*[w] (*Judgment's*) Day in what they[z] were in it[x] differing.	وَءَاتَيۡنَٰهُم بَيِّنَٰتٖ مِّنَ ٱلۡأَمۡرِۖ فَمَا ٱخۡتَلَفُوٓاْ إِلَّا مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡعِلۡمُ بَغۡيَۢا بَيۡنَهُمۡۚ إِنَّ رَبَّكَ يَقۡضِي بَيۡنَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ فِيمَا كَانُواْ فِيهِ يَخۡتَلِفُونَ ١٧

[9] The word "وراء" in "وراءهم" means:
(1) "القدّام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم ألآخرة."
(2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة."
(3) ولد الولد. So, here (1) or (2) could apply!
[10] The word "يغني has double meanings: (1) suffices, (2) enriches!
[11] See footnote 8 above regarding اتخذ!
[12] The word "أولياء" could also mean, among them: *protector, friend*!
[13] The word "رجز" has *several* meaning, successive: *convulsive and perturbing torment*! Also it includes Satan's whisper, sin, offense, and idol or worship of idols! See اللسان!
[14] The word "ترجون" from "رجا" meaning: *feared*! But such meaning for "رجا" is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: "ما رجوتك أى ما خفتك," see اللسان!
[15] The word "طيبات" = "goodies" = "goodies,[w]"= a *feminine gender* means any thing *delectable and legitimate*!
[16] Say Qur'an commentators: over the worlds' people of *their* time!

18. Afterwards We made you[g] on a *sha'rey'aten*[w] (*Islamic Way*)[w] of the command; so *ettabe'a* (*let-[you*[s]*] closely-follow*) it[w] and let not *tattabe'a* (*[you*[s]*] closely-follow*) *ahwa* (*tendentious likings*) whom[r] not know they[z].	ثُمَّ جَعَلْنَٰكَ عَلَىٰ شَرِيعَةٍ مِّنَ ٱلْأَمْرِ فَٱتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ لَا يَعْلَمُونَ ١٨
19. Verily they, never they[z] enrich[17] *a'n* (*regarding*) you[g] of Allah a thing; and verily the *dha'lemeena*[18] (*injustice-doers*) some (*of*) them (*are*) *aw'leyao*[19] (*guardians/allies*) (*of*) some; and Allah (*is*) the *muttaqeena's* (*reverential guarders against Allah's displeasure*)'s Guardian.	إِنَّهُمْ لَن يُغْنُوا۟ عَنكَ مِنَ ٱللَّهِ شَيْـًٔا ۚ وَإِنَّ ٱلظَّٰلِمِينَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۖ وَٱللَّهُ وَلِىُّ ٱلْمُتَّقِينَ ١٩
20. This (*is*) persuader-evidences for the mankind and a divine-guidance and a mercy[w] for a people *youqenoona* (*they who believe with certitude*).	هَٰذَا بَصَٰٓئِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ٢٠
21. Or reckoned who[r] *ejtaraho*[20] (*they*[z]*: committed/wounded the unharmed by one or more of their senses*) the misdeeds[w] that [*We*] make them like whom[r] believed they[z] and worked they[z] the righteous-works[w] equal their living and their death; fouled (*is*) what they[z] rule.	أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ أَن نَّجْعَلَهُمْ كَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَوَآءً مَّحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَآءَ مَا يَحْكُمُونَ ٢١
22. And created Allah the Heavens[w] and the Earth[w] by the right; and (*to be*) requited every self[w] by what it[w] earned-she[y], while they (*are*) not *yodh'lamoona*[21] (*to be wronged they*[z]).	وَخَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ٢٢
23. Have you[h] seen whom[p] *ittakhatha*[22] (*[he] took and presumed*) his *elaha* (*deity*) his *hawa* (*tendentious liking*); and misled him Allah on a knowledge; and [*He*] sealed/consummated[23] over/on his hearing and his heart; and [*He*] made over his sight an overlay[w]; so who[a] divinely-guides him from after Allah; do then you[z] not reminisce.	أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِۦ وَقَلْبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةً فَمَن يَهْدِيهِ مِنۢ بَعْدِ ٱللَّهِ ۚ أَفَلَا تَذَكَّرُونَ ٢٣
24. And they[z] said: not it[w] except our life[w] (*of*) the world[w]; we die and we live and not perishes us except the *Dah'ro*[24] (*Eternal-Time*); while not for them by *tha'leka* (*afar-that-it/*)[x] of knowledge; *en* (*not*) they except presuming.	وَقَالُوا۟ مَا هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَآ إِلَّا ٱلدَّهْرُ ۚ وَمَا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَظُنُّونَ ٢٤
25. And if (*to be/being*) recited on them Our *Ay'ato*[w] (*Qur'anic statements*) evident-she[ym] not [was] their argument[w] except that said they[z]: *eato*[x] (*let-you*[z] *bring/come*)[x] by our fathers, *en* (*if*) you[c] were *ssa'deqeena* (*always truth enforcers*).	وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّآ أَن قَالُوا۟ ٱئْتُوا۟ بِـَٔابَآئِنَآ إِن كُنتُمْ صَٰدِقِينَ ٢٥
26. Let-say [*you*[s]]: Allah quickens you[b] afterwards [*He*] deadens[25] you[b] [*He*]; afterwards [*He*] gathers you[b] to	قُلِ ٱللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ

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[17] The word "يغني" in "يغنون" has double meanings: (1) *enriches*, (2) *suffices*! But "enrich" *includes* suffices and *not* vice versa! As "enrich" *make rich or richer, make fuller, more meaningful, or more rewarding*, whereas "suffice" *meets the present needs of a specific task*! Hence "enrich" is *superior*!

[18] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

[19] The word "أولياء" could also mean, among them: *protector, friend*!

[20] The word "*ejtaraho*"="اجترحوا," literally means "*wounded the unharmed*" by *one or more* of their *senses*!

[21] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

[22] See footnote 8 above regarding اتخذ!

[23] That is closed *hermetically* and *determined irrevocably*, or *consummated/concluded*!

[24] The word "الدهر"= *Eternal-Time*, versus "العصر"= "*Epochal-Time*!"

[25] The word "أمات," in "يُميتُكم" is the *transitive* verb to deprive of life! See *Merriam Webster's Unabridged Dictionary*!

The *Qeyamatey's*[w] (*Judgment's*) Day[x] no suspicion (*is*) in it[x]; [and,] but most (*of*) the mankind not know.	فِيهِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ٢٦
27. And for Allah (*is*) the Heavens'[w] and the Earth's[w] proprietorship; and day ups[w26] The Hour[w] then-day lose the falsifiers.	وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَخْسَرُ ٱلْمُبْطِلُونَ ٢٧
28. And [*you*[s]] see every *Ummaten*[w] (*people/nation*)[w] kneeling[w]; every *Ummaten*[w] (*to be*) summoned to its[w] book; today, you[z] (*are to be*) requited (*according to*) what you[c] were working.	وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰٓ إِلَىٰ كِتَٰبِهَا ٱلْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ٢٨
29. This (*is*) Our Book[x]; [*it*[x]] pronounces on you[b] by the right[x];verily We were *nstan'sekho* (*replicating/affirmably-copying*) what you[c] were working.	هَٰذَا كِتَٰبُنَا يَنطِقُ عَلَيْكُم بِٱلْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ ٢٩
30. So as-to whom[r] believed they[z] and they[z] worked the righteous-works[w] so admits them their Lord in His mercy[w]; *tha'leka*(*afar-that-it/*)[x], it[x] (*is*) the win the manifester.	فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِى رَحْمَتِهِۦ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْمُبِينُ ٣٠
31. And as-to whom[r] unbelieved they[z] have then not My *Aya'te*[w] (*Qur'anic statements*) [were/being][w] recited[w] on you[b]; then *istakbartom*[27] (*you*[c] *affirmed your*[n] *prideful haughtiness*) and you[c] were people criminals.	وَأَمَّا ٱلَّذِينَ كَفَرُوٓا۟ أَفَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَٱسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ ٣١
32. And if (*had been*) said: verily Allah's promise (*is*) right and The Hour[w] no suspicion in it[w] said you[c]: not *nad'rey* (*we profoundly understand*)[28] what The Hour[w] (*is*); *en* (*not*) [*we*] presume except a presumption and not we (*are*) surely *mustayqeneena* (*assuredly possessors of certitude*).	وَإِذَا قِيلَ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱلسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُم مَّا نَدْرِى مَا ٱلسَّاعَةُ إِن نَّظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ ٣٢
33. And appeared for them *sayye'aa'te*[w] (*demeritorious-deeds*)[w] (*of*) what they[z] worked and *haqa* (*deservedly besieged*) by them what they[z] were by it[x] *yastah'zeona* (*they*[z] *affirmably jesting*).	وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ٣٣
34. And (*had been*) said: today [*We*] forget[29] (*cease paying attention to*) you[b] like you[c] forgot[30] your[n] day's *leqa'a* (*meeting*), this; and your[n] abode/lodging (*is*) The Fire[w] and not for you[b] of succorers.	وَقِيلَ ٱلْيَوْمَ نَنسَىٰكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ ٣٤
35. *Tha'lekum* (*collective-afar-that*)[x] because that *ittakhathtom*[31] (*took and presumed you*[c]) Allah's *Aya'te*[w] (*Qur'anic statements*) jestingly;and deceived you[c] the life[w] (*of*) the world[w];so today not (*to be*) exited they[z] from it[w] and not	ذَٰلِكُم بِأَنَّكُمُ ٱتَّخَذْتُمْ ءَايَٰتِ ٱللَّهِ هُزُوًا وَغَرَّتْكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ فَٱلْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ

[26] There is a *distinction* between "تقوم" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*, and "*stands*" = "تقف!" Also the expression "تقوم الساعة" is an Arabic *tongue* expression meaning: happens!

[27] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

[28] The word "ندري" is from "دراية" which is *far more reaching* than the simple "*knowledge*," as "دراية" extends to having *deep understanding* of the subject matter!

[29] The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: "*We forgot you*," (*S*32:14), as Allah does *not* forget, but *He chooses* to *ceases paying attention to some thing*! See اللسان!

[30] Ibid, regarding *forgot*!

[31] See footnote 8 above regarding اتخذ!

they *yousta'atabona* (*they*[z] *sought to apologize*).	يُسْتَعْتَبُونَ ﴿٣٥﴾
36. So for Allah (*is*) the praise, the Heaven's[w] Lord and the Earth's[w] Lord, the worlds' Lord.	فَلِلَّهِ ٱلْحَمْدُ رَبِّ ٱلسَّمَٰوَٰتِ وَرَبِّ ٱلْأَرْضِ رَبِّ ٱلْعَٰلَمِينَ ﴿٣٦﴾
37. And for Him (*is*) the *keb'rey'ya'o*[32] (*matchless Exaltedness*) in the Heavens[w] and the Earth[w] and He (*is*) The Mighty The *Hakeemo*[33] (*infinite hekmah*[34] *Possessor*).	وَلَهُ ٱلْكِبْرِيَآءُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣٧﴾

[32] The word "الكبرياء" = "*matchless exaltedness*" with *respect to Allah*, the term means: *the exclusive and unique Majesty that befits Allah as compared to none*, as He is *greater, above and beyond* any one *except Himself*! See قواميس اللغة العربية!
[33] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"
[34] See the *Lexicon* attached to this *Translation* for "*hekma*!